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THE  
EXPENCE  
OF  
Univerfity Education  
REDUCED.  
IN A  
LETTER  
\* TO  
A. B. Fellow of *Exeter College.*

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— MATRI utilis ALMÆ  
*Si das hoc, Parvis quoque rebus Magna juvari.*  
*By Rev. Newton J. D. Principal*  
*of Hall Hall, Oxon.*  
The THIRD EDITION.

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L O N D O N :  
Printed for G. STRAHAN, at the Golden Ball  
over-againſt the Royal Exchange.

M. DCC. XXXIV.

THE  
 EXPERIENCE  
 OF  
 University Education  
 REDUCED

IN A  
 LETTER



A. B. Fellow of Exeter College

— WITH A LIST OF  
 THE BOOKS, PAPERS, AND MANUSCRIPTS

THE THIRD EDITION.

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 Printed for G. STRAHAN, at the Golden Ball  
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M. DCC. LXXXI.





THE

# EXPENSE

OF

## University Education

REDUCED.

SIR,

**G**IVE me Leave to use the Freedom I do. All that you have said, proves only, that it is natural for Men to defend the Error they are pleas'd with, and, having once defended it, to go on to do so. Few have Ingenuity to Own Their Error; fewer have Virtue to Correct it. But for all this, it will be Error

UNT

A 2

Still,

still; and *Others* will perceive it, if  
*You* do not.

THE Case is plainly This.

THE UNIVERSITY is said to be an  
*Expensive* Place of Education. If this  
 be so, some Other Place promising Equal  
 Advantages, in a *cheaper* manner, will  
 naturally be enquir'd after, and pre-  
 ferr'd. If then it be agreeable to the  
 Societies of the UNIVERSITY that  
 Parents should rather choose to have their  
 Children Educated there than elsewhere,  
 they must some way or other get clear of  
 this Imputation.

THEY may do this effectually, if they  
 will let it appear, in a Distinct View, *What*  
 is the Expence which the Rules of UNI-  
 VERSITY Education demand, and *What*  
 is the Expence, which Young Men, during  
 their Residence there for Education, un-  
 necessarily run into of themselves.

will

& A

THE

THE Expence requisite to Education has Limits, and may be known to a Certainty within a Trifle. The Expence occasion'd by *Idleness*, or *Humour*, or *Vanity*, or *Luxury*; or *Affected Hospitality* is Infinite, or, at least, hath no Other Bounds than what want of Money, and want of Credit, shall set.

IF the Expence thus occasion'd cannot be Afforded, or is not Approved by Parents, They may retrench it whenever they please. And, if they do not, Societies of the UNIVERSITY, having distinguish'd it from the Charge which They require, will have the Satisfaction to observe, that the Reproach of *Expensiveness*, they long have patiently and imprudently submitted to, is transferr'd from *Themselves* to *Those* who complain of what they need not endure.

BUT how shall it appear in a Distinct View, What Expence the Method of Education

*Education* in the UNIVERSITY doth require, and *What* the Scholars *Irregular Appetites* demand?

**1. By this Rule :**

**THAT** nothing be allow'd to be dress'd in the *Common Kitchen* for any Member of Society, but *Commons* : And that every Scholar affecting to make *Entertainments*, at his *private Chamber*, for Strangers visiting him in his studious Retirement, be oblig'd to defray the Entire Charge thereof out of his *Own Purse*.

**NOTHING** is more reasonable, than that those who Accept of their Founder's *Charity*, should Live agreeably to their Founder's *Rules*. These are his *Will*. Endowments are the *Legacies* he hath left them, on Condition they Observe it. All *Departures* from it are so many Instances of great *Inadvertence*, if not of *Ingratitude*. And the least a Governor, intrusted



intrusted with the *Execution* of this Will, can do, is, to reduce them to a *Compliance* with it. In the Particular before us, the known Rule in every House of Education, is, A *plain Diet*, in a *moderate Proportion*, to be set before the Society in a *Common Refectory*, at a *stated Hour*. The Reasons of this Institution were, That Scholars, being thus provided with Every Thing necessary to their comfortable Subsistence, without any Care or Solicitude of their Own, might have fewer *Avocations* from their Pursuit after *Knowledge*; be accusom'd to such a *Simplicity* and *Temperance* in their Meals, as would best preserve their Health and their Innocence; best dispose them to engage in a Studious and Religious Life; and best enable them to go thro' the Difficulties and Strictnesses of such a Life in a Manner Acceptable to God, Useful to the World, and Satisfactory to Themselves; and that they might at length

lengthen *a Habit of Contentment* in a moderate Fortune, the great Preservative of their Honour and Virtue in a more Publick Station, and the Parent of Beneficence to Others in a State of greater Affluence. A plain Diet in a moderate *And since the Persons for whom this* orderly and frugal Maintenance is intended, were always to be a Society of Scholars as well *needing* this Support in their Education, as *deserving* this Countenance to their Parts and Progress in Human Learning, no Founder of a Society could have any Doubt upon him, but that they would always be *Contented* with it, and, from the *Reason* of the Thing, if haply they should forget the *Regard* that would be due to their Founder's Memory, have shew'd a *Reluctance* to vary from it.

THE Largest Endowments in any Society of the UNIVERSITY, are but barely sufficient for *Maintenance* in the

Manner

Manner intended, for Decent *Apparel*, and for a few Useful *Books*.

FOUNDERS of Societies seem neither to have made any Provision, in their Charity, for the *Entertainment* of Strangers at the *Chambers* of Scholars, nor to have intended their Charity for those Scholars whose Private Fortunes were such, as would enable them to be frequently at so great Expence ; and could they have foreseen that Those, who were ambitious of *Maintenance* at their *Founder's Table*, would have affected *Hospitality* in their *private Apartments*, they would have left behind them the strictest Injunction against a Practice so highly Improper, so exceedingly Inconvenient.

IN *Collegiate* Societies founded for the Education of Youth, the Way of Living is in a Method. There are Stated Times for *Devotion*, for *Study* and *Improvement*, for *Private Lectures*, for *Public Exercises*, for the Refreshments

B

of

of *Eating, Walking, Conversing*. Each Scholar hath his Separate Apartment. The Furniture of it suppos'd to be no other, than that of a Lodger in a private Family who never eats at Home, clean, neat, simple, not unsuitable to his Low Station and Condition in the World, and convenient only for the Purposes of Study, Retirement, and Sleep.

WHAT Sort of *Strangers*, now, are those who expect to be Invited to an *Elegant Entertainment* in this *Chamber*? How, or in what One Respect is the Studious Inhabitant prepar'd to receive them? Hath He any Materials of Accommodation for them, but what He must borrow from Abroad? Can all his Acquaintance of the same Society furnish him out of their several little Stores with what is sufficient for this Purpose? Hath he so much as a *Servant* to attend him upon this Occasion, but who, at the same time, is the *Common* Servant of *Twenty* Scholars more, whose  
 necessary



necessary Business in the Apartments of  
 his several Masters must be neglected,  
 whilst his Time, which should have been  
 equally distributed, is here ingross'd?  
 And what a *Consumption* of the Com-  
 mon Fuel will this Entertainment, at a  
 Later Hour, occasion, at the *equal* Ex-  
 pence of *Others* of the Community,  
 whose Prudence, as well as Circum-  
 stances, will not permit them to give  
 in to this *Affected* and *Impertinent* Ho-  
 spitality? And to what One good End  
 is this done? Hath the *Stranger* visiting  
 the Scholar at his *Chamber* never been  
 at the UNIVERSITY before? Hath  
 he the *Inquisitiveness* of a Traveller?  
 Would he see how Scholars Live in such  
 Societies as these? Introduce him then,  
 with Leave, into the Publick *Refectory*;  
 describe to him the Founder's *Institution*;  
 let him see the *Simplicity* and *Sobriety*  
 with which Scholars are maintained in  
 the UNIVERSITY; let him have the  
 Opportunity of getting a *true* Notion of  
 it Himself, and of *truly* representing it

to Others ; let him delight to praise the *Appetite* that can relish it, and the *Gratitude* that can be thankful for it : But do not studiously affect to shew him how Scholars *do not Live* in the UNIVERSITY. Do not let his Account of the Generosity, with which he is entertain'd, create *Envy* in those who think the Scholar *can* afford it, and *Obloquy* in Others who know he *cannot* afford it.

OR, Is the *Stranger* already Acquainted with the Institutions of Founders, and the Ways of Living in *Academical* Societies, and only wants your Conversation ? Let him then have it at his Own Inn. There he *Ought* to Refresh *himself* ; and there, at any Seasonable Time, he may have the Liberty to Entertain *You* too. Inns are purposely set up for the Reception and Accommodation of *Strangers*. The Livelihood of those who keep them depends upon it. Can you think it right in you, who have no proper Table of your Own, to rob them

them of their Guests, and, consequently, of their Subsistence ? To submit to be Hurried and Interrupted, and lose your Time, and spend your Money in Absurd and Conceited Entertainments for every trifling Acquaintance, who has a mind to take *Oxford* and *Blenheim* in his Way to the *Bath* ? I say, trifling Acquaintance ; for no Man living, that is well bred, and understands what is proper, will ever *Accept* of an Entertainment at a Scholar's Chamber : Which may be an Instruction to you, if you would be thought to understand what is proper, not to *make* any.

BUT, You tell me, “ You have great “ *Obligations* to this Stranger ; that “ You have *Din'd* at his House, and have “ been kindly receiv'd by his Family. ”

BUT, believe me, Your Stranger, if he hath Common Sense, doth not expect You should return these *Obligations here* in the like manner. Civilities of this  
Sort

Sort must be left to be acknowledg'd by your *Relations* in his Neighbourhood. If *He* shall ever look for any thing of this kind from *You*, he will be contented to stay for it, 'till you are in a *Condition* to offer it ; 'till You have a *Settlement* in the World as well as He ; 'till You have a *Family* of your Own, and *Things* in Order about you to receive him without being distracted with Care, or burthen'd with Expence. He knows, that when He entertain'd *You*, it cost *Him* no more than what you gave his Servant ; and that if *You* entertain *Him* at your private Chamber, you will exceed a Month's Allowance from your Founder. He considers, that if he *Accepts* of your Invitation, he shall be the Cause of your *Neglect* of every Exercise, and of your *Absence* from every Place of Duty for that Day ; and that this will be plac'd to *His* Account, when, in Excuse for Your self, you shall alledge the *Respect* you have been shewing to *Him*, and, at the same time, not exempt *You* from



from the Displeasure of your Governor, who will not admit of this Excuse. He considers, that if you have Obligations to *Him*, you have greater to your *Founder*, and will easily forego any Compliments to Himself inconsistent with your Founder's Rules; and, perhaps, have a better Opinion of your Gratitude to your *Living* Benefactor, if he shall find you have so much Honour as to regard the Intention of your *Departed* Patron now he cannot reproach you.

BUT you tell me again, "The *Custom* is grown so *common*, that if you can be suppos'd to have *Respect*, you shall be thought to have no *Money*, if you do not give in to it."

WHY, to be plain, You *have* no Money, at least not Six Pence that you can spare for this Purpose. You are *therefore* so far Qualified for the Endowment You enjoy. Hopeful *Parts*, reasonable *Progress* in School-Learning, *Sobriety* and

and *Good Manners*, are Other Qualifications. That You *Accept* of an Endowment, is a Declaration that you stand in *Need* of it. That it is *conferr'd* upon You, is a Presumption that You *Deserve* it; and it will always be in your Power to behave after such a manner, as to have this Charity consider'd as an Acknowledgment of your *Mérit*, without any Reproach to your *Poverty*. Acceptance of Preferment, or Accession of Estate generally Vacates your Title, to your Founder's Bounty, and makes Room for Others to succeed you deserving the same Countenance and Assistance. Do not, then, *affect* to afford, what You *cannot* afford. You really *have* no Money. No body *thinks* You have any. A splendid Entertainment at your private Chamber is no manner of *Proof* that you have any. You may be Trusted in the UNIVERSITY for all Kinds of Provision, as well as for all other Materials of Living that suit the Taste and Fancy of the most Elegant, to an immense

menſe Sum upon very ſlender Security. A *Fellowſhip* in a College of 40 *l.* a Year, which may inſtantly become Void by Miſbehaviour, Ceſſion, Death, or Marriage, and which, 'till any of theſe Accidents ſhall happen, will not yield 20 *l.* a Year clear to a Sequeſtrator, will give the Scholar Credit for 500 *l.* Acquieſce, then, in the Imputation that You have *need* of your Founder's Liberality to you. It is no Reproach to you that you have no Money. But if you are not *contented* with your Lot; if you are *aſham'd* of your Condition; if you have the *Vanity* to affect a greater Elegance in Living than your *Station* warrants, or your *Circumſtances* permit, or your *Founder* approves: If it be a thing Indifferent to you, whether you ſhall be *juſt*; or able to pay the Debts you have contracted in the UNIVERSITY in Ten Years after you are *Preſerr'd*, theſe Things will be a Reproach to you.

C

BUT

BUT you reply once more, "That  
 " you are not an *Undergraduate*, with-  
 " out Thought, without Experience,  
 " giddy with the little Advancement that  
 " hath been given you, ignorant of your  
 " Circumstances, unskill'd in Propriety :  
 " On the contrary, you are of so long  
 " *Standing* in the UNIVERSITY, that  
 " you may be presum'd to know the  
 " World, to know Your Self, to know  
 " what Becomes You, to know what you  
 " can Afford, and to Do no more."

BE of what *Standing* you will, you  
 are still a Member of a Society appointed  
 for the Education of Youth. Boys will  
 imitate Men. Example is a Duty you  
 owe to the Place in which you have had  
 your Subsistence and your Improvements.  
 In a Society constituted for Education,  
 you ought to *Revere* the youngest Part  
 of it, and to abridge your self of many  
 Liberties for their sakes, which, in an-  
 other Place, might be very Innocently  
 taken.



taken. If it be not *acceptable* to you to continue a Member of such a Society upon these Terms, you need not continue so. But *whilst* you continue, it will be your Duty to contribute every way you can possibly to its Reputation and Interest, and to its Improvement in the Knowledge and Practice of every Moral Virtue.

BUT what is to be said to Young Men of *Family* and *Fortune*, whose way of Life hath been different from that which Founders of Colleges prescribe, and who, as they do not *Need*, so they do not *Accept* of the Founder's Charity towards *Their* Subsistence during their Stay in these Societies? May not *These* Scholars have the Liberty of making Entertainments at their private *Chambers*, which it may be supposed *They* can well afford?

TO this it is reply'd, That they are sent hither purely for Education, and

to improve themselves in the Learning of the Place, and in the Knowledge and Love of Religion and Virtue ; That a Simplicity of Diet will be very *acceptable* to those who do in Earnest pursue these Ends, and thereto greatly *contribute* ; That Contentment in a regular and temperate way of Life is a noble Attainment, and which Persons of the greatest Fortune (such is the Mutability of this World) may, some time or other, be glad to have procur'd a Habit of ; That one Motive to Parents to send their Children into Societies subject to the Founder's Rules, is presum'd to be, that they may learn to live in the *same frugal manner* with the Founder's Scholars ; That the Governors of the Societies they become Members of have this Confidence in their Parents, that they will not expect their Children should be permitted to introduce a *novel* way of Life, tending to corrupt the sober Manners of those they are mix'd with, and inviting others of meaner Fortunes, to imitate what they cannot

cannot afford ; That if they *Themselves* can afford to live in an *Elegant* and *Luxurious* manner, they may much more usefully and reputably apply the Money destin'd to this Expence *Another* way, encourage the Sobriety and Industry of some poor Students wanting and deserving their favourable Notice, and take them into their Protection, and thereby excite others to endeavour to excel equally ; That the vast Sums which many, seemingly of superior Condition to the Founder's Scholars whilst they were Members of the UNIVERSITY, are, to this Day, in Arrears to those Colleges which have been so kind as to give them Credit for their Maintenance beyond their Caution, are an Argument that generally *They* cannot afford it ; and that the perpetual Complaints of Parents of great Family and reputed Fortune, on account of the extravagant Demands which are made upon them for Money by their Children, during their Residence in the UNIVERSITY for Education, assure

assure us that, if they can *Afford* it, they do not *Approve* of it; and that therefore, it will become the several Societies of the UNIVERSITY, so far at least, to shew their Dislike of *Entertainments* for Strangers at the private *Chambers* of Scholars of what Condition soever, as to prohibit any such from being dress'd at the Common Fire, or the Expence thereof charg'd in the Quarterly Account of their Subsistence. For then their living in this manner, if they will still give in to it, will be clogg'd with the Difficulty and Trouble of having these Entertainments from Abroad, and of paying for them out of their own Pockets. And then, possibly, they may not Entertain so frequently, or, at least, not so expensively. But, if they should, yet the Charge of this unnecessary Hospitality not being plac'd to the Parent's Account, it will be seen that it is no Part of the Expence of UNIVERSITY Education, and is to be imputed to the *Vanity* and *Luxury* of the Scholar; which the Rule  
of



of the Society discourages, and which the Parents, if he disapproves, of it may remedy. For if he will neither Feed his Extravagance by increasing his Allowance, nor Pay the Debts he shall, in his *Minority*, contract in Publick Houses, which he is under no Obligation to do, the Scholar can no more find Means for Treats at his private Chamber from Abroad, than he can at Home. So that, now, if his Son is expensive to him, he must thank Himself; the UNIVERSITY is not to be blam'd. But if, in Societies, Scholars may have what Entertainments they please dress'd in the Common Kitchen, and the Charge thereof inserted in their *Note of Battles* at the End of the Quarter, Education here will, indeed, be Expensive, and the UNIVERSITY, for suffering the Evil they can redress, be justly reproach'd therewith.

THE UNIVERSITY Expence in Education may be further ascertain'd,

2. By the not having *Ale* in the Common Cellar.

I AM sensible I am engag'd in a very *hazardous* Attempt, and, if the Common Consent be necessary to effect what is propos'd, a very *fruitless* one. However, that I may propose it with *Safety*, if not with *Success*, I think it will become me, in Prudence, to take off the Edge of that keen Resentment, which I perceive is moving towards me, as early as I can, by declaring, that *Ale* is a Liquor Innocent, Chearful, Useful; and that my Intention is not to decry the *Use*, but only to change the *Situation* of *Ale*.

AT present it is too *near* me. It offers itself to me when I do *not want* it. The Opportunity of it is often the *only* Occasion I have for it. The Example of my Companions, once equally with me indifferent, if not reluctant to it, grown by Degrees inclin'd, *invites* me to the frequent

frequent Use of it, till I also become inclin'd to it, and even fond of it; I drink it in the *Morning*, a Time friendly enough to the *Muses* without this pretended Aid. I drink it at my *Meals*; and it is so far from *preventing* my going afterwards to an *Ale-house*, as is suppos'd, that, to support or increase the Degree of Warmth it hath infus'd, it leads me thither, or, which is the same thing, follows me in a large Vessel to my *Chamber* for the same Purpose.

AND now it to be unreasonable to debar the whole Society of any proper Refreshment, because of the *occasional Abuse* of it in some of its Members; yet it cannot be unreasonable to remove what is so very likely to be abused by *most* of them to a *greater Distance*.

IF when I first come abroad into the World; I have less Experience, less Consideration, less Self-denial; less Dread of the Consequence of ill Habits, the

further that is set from me, which is likely to prove a Temptation to me; the better. If Sober Habits may have room to get sure footing first, it may be I shall be superior to this Temptation when I come to be tried with it. It is therefore, better for Me, that what I should probably Abuse is out of my *Sight*, and as well for Others, who would Not abuse it, if it be within their *Reach*.

Now, if the near Situation, and ready Access to this Liquor be inconvenient in a *Moral View*, it is not less so in an *Oeconomical*. For the Expence will be in Proportion to the Intemperance.

BUT if I am never so Sober, even *Abstemious*; if my Health be such, that my *Physician* will not let me drink it; if my *Aversion* to it be so great that I cannot drink it, yet *Others* can. And whilst there is *Ale* in the Common Cellar, and I have a *Name* in the College-  
 Book,



Book, I shall find so much of this Liquor plac'd to my Account by Others every Quarter, as will exceedingly increase the Charge of my living in the UNIVERSITY. When it is Excellent, (*Ridentem dicere verum quid vetat?*) the Fame of it reaches to distant Parts. My Friends will oblige me so far as to come and taste it, and will give me such manifest Tokens they approve of it, that I must believe them. They will think no Time Unseasonable, but the Evening, to compliment me upon this Occasion. They will be so just as to speak very well of it to Others, who likewise may want to give Their Opinion, whether it doth indeed answer the high Character that is given of it. Nay, I am not sure that my Intimate Acquaintance will not sometimes carry their Complaisance so far, as even to send for it to their own Colleges, the highest Proof that can well be given of its superior Excellence to their Own. But besides the Stream that issues out to my Acquaintance, another large one runs to

my *Dependants*. Their State of Servitude, the most miserable that can be conceiv'd amongst so many Masters, requires frequent Consolation and Relief. The Kicks, and Cuffs, and Bruises they submit to, entitle them, when those, who were displeas'd, relent, to this sort of Compensation, wherein, it hath ever been observ'd, there is a most excellent Balsom. They likewise, at other times, can insinuate their little Merit towards me, and, being always about me, know the *mollia tempora*, as well as Persons of the best Education and Address. There is not a College-Servant, but, if he have learnt to suffer, and to be officious, and be inclin'd to tittle, may forget his Cares in a Gallon or two of this Liquor every Day of his Life. And if it be consider'd that there are few of them who are not crippled with the Gout or Dropsy at an Age that should be vigorous, firm, and active, it may shrewdly be suspected, that they are generally so inclin'd. *Cooks*, in particular, have an unextinguishable Thirst;

Thrift; and, considering how much the Felicity of the Scholar, who piques himself in giving Entertainments, depends upon their being in good Humour, nothing is refus'd them they can Ask, nor can they Ask any thing more agreeable to them. Were not this so, what Reason could there have been for *The Company*, who, some Years ago, had laid out a Part of their Stock in the Purchase of an Estate for the *Maintenance* of their Widows, to have lately dispos'd of the same again, and Divided one Half of the Money to themselves for their present *Exigence*, reserving the Interest of the other in the Hands of Trustees, as a Fund to *Bury* them? But they foresaw the Habit of Intemperance begun, in their Apprenticeships, with College-Ale, would in a little time be so confirm'd, as to demand their whole Revenue for the Indulgence of this mean Appetite. A thing at once Ridiculous and Lamentable! and no way fit to be suffer'd in Societies instituted for the Advancement of Religion,

gion, and which are as accountable for the Immoralities they can prevent in their *Servants*, as in their *Scholars*.

But after all, "Would I in good earnest have the *Scholars* of *Societies* send into the *Town* for *Ale* whenever they should have Occasion for it?"

By my good Will, I would not have them so often have Occasion for it. With the same Temperance with which they came from their private Schools to the UNIVERSITY, they may continue in it for a time, or at least with very moderate Departures from it. If one is not aware, one may by Custom and Habit induce a Necessity of that which is Inconvenient. In plain Terms, I would not advise Young Men to use it in a *Morning*, or at their *Meals*; if in the *Evening*, when they mix in Conversation with each other, or with *Scholars* of other *Societies* in their respective *Rooms*, they would, in a sober manner,



ner, recruit the Spirits, which by hard Study have been exhausted; with this Liquor, the most abstinent Person in the World would not be so morose as to think it might not innocently be done. *WELL*; "And would I have them send into the *Town* for Ale upon *These Occasions*?"

*I THINK* they might as well do it *Then*, as *Now*. For now there is Ale in the Colleges, not one Member of Society in Twenty ever treats his Companion or his Friend with it upon *These Occasions*, however freely it may be call'd for at other times. There is that Humour in Young Men, as to Despise what lies before them, and is cheaper, and to Covet what is at a Distance, and of greater Price, tho' not more excellent. If I should offer to Entertain with what the common Cellar produces, my Simplicity would offend. My Friend

would

would think I had no Respect for him; if I should treat him with that, which, in his Estimate, cost me nothing. As well might you persuade the Nation in general to exhilerate their Spirits with the Produce of their Native Soil, and never send to *France* or *Portugal* for this Purpose, as Colleges to Acquiesce in their *Domestick* Liquor, and not enquire what Better may be had *Abroad*. And well would it be if they would content themselves in preferring only *Another Ale*. If then we generally make use of Ale in Colleges at those times only when it is better Omitted, and at those despise it, when it may Innocently or Usefully be enjoy'd, what need is there for it *within the Walls* of these Places of Education?

Is not the *Parent* as good a Judge what is sufficient for this Article of Expence, as any *Governour* of a Society, and a much better what *He* can afford? May it not, then, be safely left to the  
*Parent*

*Parent* to allow his *Son* what He thinks is sufficient for this Purpose, or what He knows he *can* Afford? Is there more Discretion requir'd in the *Son* towards a frugal Management of what shall be Allow'd for this Use by the *Parent*, than is requir'd of him towards his not contracting a larger Debt to the College on this Account than is reasonable? If there should be any Excess with regard to this Article of Expence in the UNIVERSITY, will it not by this Means become a Thing certain *Who* is to be blam'd? If the *Parent* will allow his *Son* more than is Sufficient, or He can Afford, is *He* not to be blam'd? If the *Son* will exceed the Allowance which the Father thinks Sufficient, or can Afford, will it not be certain that the *Son* is to be blam'd? And will it not also be certain, that the UNIVERSITY is not to be blam'd? And is it not much for the Honour and Interest of the UNIVERSITY, that this should be a Thing certain?

E

BUT

BUT since Young Men *will* have Ale, and I allow it to be reasonable they should at *seasonable* Times and in a *moderate* Way, and confess it also to be *Cheaper* in Colleges than in Publick Houses; is it not better they should have it at the *Cheapest* Rate?

BUT this supposes that now it may be had in Colleges, they have it not from Publick Houses, which is not true. And tho' it be indeed true, that Ale in Colleges, simply consider'd, is *Cheaper*; yet, consider'd as attended with the above-recited Applications for it, it is a great deal *Dearer*.

It is said again, That if *Ale* should be prohibited to be vended to Scholars in their respective Colleges, the Consequence would be, that they would introduce not only *Ale*, but *Wine* into their Private Cellars.

BUT



BUT it cannot truly be said that such an Effect would be Owing to such a Prohibition. For, 1. Ale and Wine are *already* introduc'd into the Private Cellars of Scholars. And, 2. In Fact, such a Prohibition by Bishop *Fell*, Dean of *Christ-Church*, was not attended with this Consequence, either in *his* time, or in his *Successor's*. And if of late these Liquors are introduc'd into the Private Cellars of *That* (which is more than I know) as well as of some *Other* Houses of Learning, under the Notion of their being still *better* and *cheaper*; yet the true Cause of it is, *Vitium Seculi*, General Luxury, into which Young Men are often initiated before they come to the UNIVERSITY, and which they do not leave off after they are settled there, and not *Frugality* or *Health*, as it is plausibly pretended. So fallacious often is the Reasoning on the side of Inclination! For after all the Arts that have been tried, Temperance is the best Preservative of *Health*. And

as excellent Ale or Wine is *wholsom* only in a moderate Proportion ; so, in the same, indifferent of either sort is not *unwholsom*. And whether Either be *cheaper* amidst so many Inducements to an immoderate and unnecessary Use of either, those young *Oeconomists* best know, who have had the Uncommon Curiosity to compare the Expences of the Former and the Later Years. *Store, Opportunity, Excellence, Other's Intreaty, One's Own Vanity, Wantonness, and Appetite,* are all such Occasions for it, as incline Me to believe, that *Ale or Wine* in the private Cellars of Scholars is not *cheaper*.

BUT do not Founders of Colleges provide there shall be *Ale* in Societies ? and were we not just now taught to live agreeably to the Founder's *Rules*, which were his *Will* ?

I IMAGINE when Colleges were first Endow'd, Societies liv'd in a Manner  
more

more *recluse* than now they do. The Design of Founders, in this Particular, was, that their Scholars should neither go to Publick Houses, nor *send* for Ale from thence. This being allow'd within their own Walls, was, at once, to take away the *Occasion* and the *Temptation* to go or send abroad for Ale. With this, at the stated Hours, the *Stranger* might be refresh'd, and the *Tenant* entertain'd. *Out* of these Hours (there are Men now living who remember it) the Scholar always thought it sufficient to express his Concern that he could not *then* shew this Civility. Restore the same Abstinence and Reserve. Put the Produce of the Common Cellar under the same Regulations. Restrain all Use of it exceeding certain prescrib'd Limits, and coveted at Times Unseasonable. Let what is plac'd to each Scholar's Name be for his own Sole Use. Let Scholars of Societies be contented with it, Excellent, or Indifferent, as they must be hereafter in their Own Families, and  
not

not prefer the Foreign to the Domestick Liquor; I see not why the Founder's Rules, which are his *Will*, may not be *still* observ'd. But if, in this luxurious Age, these Points intended by the Founder are not to be secur'd, the Continuance of Ale in Colleges is not his *Will*.

BUT, let me not seem, in what I say, to prescribe Rules to Others. My Aim is only to shew, that where-ever such a Rule shall be establish'd, it will tend very much towards *Ascertaining* what is the Expence which Education in the UNIVERSITY doth require. Which still may be made more certain, if,

3. NOTHING be put upon the Scholar's Name in the Book of Barrels for either *Bye-Services*, or *Charities*.

WITH respect to the *former*, there are Young Men so light and frivolous, so distress'd with imaginary Wants, so impatient



patient of Delay, so incapable of doing the least Office for themselves, that they shall demand as much Attendance upon their Single Persons, and find as much Employment for a Common Servant as Ten other Scholars of the same Society. And if the Rewards of these little Offices come out of the Buttery or Kitchen, as usually they do, and are mix'd in the same Account with what the Scholar eats and drinks himself, how will this Article of Expence be distinguished from those which are Necessary to Education? Whereas, if the Acknowledgment of these needless Services frequently repeated, were to issue immediately out of that Fund which the Parent hath subjected to his Son's Discretion, it is not impossible but he might find himself some Other Amusement, than that of counting out *Pence* and *Half-pence* all Day long to those whose Activity and Dispatch should entitle them to these Considerations; and thereby save, in a great measure, if not wholly, this unnecessary

necessary Expence. What Charge is incurr'd on this Account, may be thought too little to be taken notice of, in this manner, or to deserve to be prevented by a Rule. And so it may, with respect to the Prudent and the Studious; but to the Idle and Inconsiderate, who have their *Studies* and *Oeconomy* in no Order, what is sufficient even for *This Article* of Expence, will pay a *Tutor*.

A s little would I have what is given by Scholars of the UNIVERSITY in *Charity* and *Liberality*, to be plac'd to their respective Names, as a Part of the Charge of their Education.

IN a Place where so great Numbers daily reap the Fruit of these Virtues in Founders and Benefactors, I would not seem to discourage the Exercise of them in Young Men towards Others, whose Distress or Merit they may find themselves inclined to regard.

BUT,

BUT forasmuch as Acts of this kind, in order to their becoming worthy of Men here educated in the Knowledge and Practice of Moral Virtues, ought to proceed not only from a right Motive towards a proper Object, but also out of their Own Purse, and in such Proportion, as that, whilst they aim to be *Good* to Some, they may be *Just* to Others, whatever they give on these Occasions should issue out of that *Quota* of their Allowance that is allotted for their private Expences, and the Ability to give at all, be founded in their Frugality with regard to that Article.

BUT if what Scholars do of this kind be Collected by a Note sent into the Common Refectory for every one therein to Subscribe in a Column opposite to his Name what he shall think fit, and what is so Subscrib'd be afterwards transferr'd to the Account of Battels, how shall this Expence be known

F

not

not to relate to Education? And how may Young Men be tempted this way to do more than their Own or Parent's Circumstances will allow? Especially if it be consider'd what a Multitude of Applications are made to the UNIVERSITY for Collections of this Sort, and what incredible Success they meet with. Young Men are often *Vain*, and desirous to be thought liberal. The *Modesty* of some is afraid to vary from what is done out of *Ostentation* by others. Many are apt to flatter themselves they are more *Able* to Give what is not to be deposited these three Months, than what they are to part with immediately. And many very easily assume to themselves the Reputation of that Charity, whereof they foresee the Charge will fall upon the Parent doing perhaps the same Thing, if not for the same Person, in another Place. And therefore, as well to moderate this Appetite, as to make the Charge of the Laudable Effects of it distinct from that of residing in the  
UNIVER.



UNIVERSITY for Education, it is fit young Scholars should be made sensible, that whoever pretends to *Give*, must Give of his *Own*; and must call that only his *Own*, which he can save out of his Founder's or his Parent's Provision for his Maintenance.

*MINORS* of what Quality, or Estate in Reversion soever, not having as yet their Fortunes in their own Hands, but subsisting on such Allowances as are thought sufficient for their Education, are not suppos'd to be provided with a Purse for many Acts of Charity and Liberality, any more than with Skill to discern who are the proper Objects of these Virtues. These Acts, in any high degree, rather become the *Parents*, whose Substance will permit whatever their generous Spirit shall prompt them to, and their riper Judgment approve, than the *Children*, who are too apt to think they possess what they expect; whose Motive will be liable to the Suspi-

cion of Vain Glory ; and the Fruit, they will reap, will be Flattery. It is enough at present that they be Educated with a Taste this way, and that their Disposition be rightly form'd to these Virtues, against the Time that their Income and their Experience will be enlarged.

UPON the Whole, you plainly perceive that Societies in the UNIVERSITY have it in their Power to give the Parent a View of the Charge of Collegiate Education, certain, separate and distinct from the Scholar's private Expence, and, by this means to get clear of the Reproach with which they are perpetually Loaded. But whether, living in a retired manner, they do not *Hear* what is said of them abroad ; or loving to go on in their old way, Secure and Indolent, *Regard* it not ; or that they *Disdain* the Advice of Men in low Station meaning them well, until the same shall come recommended to them by Persons in greater Authority, who seem

seem not to care a Farthing what becomes of them ; or that no body has the *Courage* to take the Steps he approves towards the Reformation he desires, lest he should be thought Singular, or hazard some little Interest or Favour ; I despair of seeing any Regulation of this kind in a single Instance, apprehending rather Misrepresentation and Obloquy, and Opposition to be the Lot of any one who shall offer to disturb what he finds settled, tho' never so exceptionable.

For you may remember when first there was an Attempt to get a *Charter* for the Establishing of these and many other Useful Rules of Discipline in a House of Learning you have been wont to express some Regard for, what a Reluctance there was in several Heads of Colleges, since deceas'd, (intrusted possibly with the Sentiments of many other Members of the UNIVERSITY, even so much as to signify to the *Chancellor,*

cellor, who had desired their Opinion,  
 That they had nothing to say against it ;  
 a Reluctance so great, that some Force  
 was necessary to overcome it. And how,  
 after this Obstruction was remov'd, *An-*  
*other* instantly arose in your *Own Col-*  
*lege*, on *pretence* indeed of *Right* ; but  
 mark if it be not found to have been  
 given either to *hinder* the Introduction  
 of a Scheme of *Discipline* they were  
 jealous had Advantages above their *Own* ;  
 or to oblige the keen Promoter of this  
 Publick Good to buy off their Opposi-  
 tion to it at a Price that must disable  
 him from doing it ; or thro' *Resent-*  
*ment* of Complaints which they had first  
*Provok'd*, and *Late Forgiveness* of the  
 Man they had *Injur'd* ; or in *Mischievous*  
*Frolick* only, of which, I affirm, they  
 are not incapable. But, *Envy*, and  
*Avarice*, and *Spleen*, and *Sport* dis-  
 claim'd, yet *still* can no Indifferent and  
 Equal Man believe they have any *Opi-*  
*nion* of their *Right*. For the *Attorney-*  
*General* having heard their Counsel,  
 and



and assur'd His MAJESTY they had not the *Right* which they claim'd, or, if they had, *it* could not be prejudiced by a *Charter*, they dissembled their Satisfaction in the *Report*, lodg'd Another *Caveat* with the Lord *Privy Seal*, as if they had really desired Another *Hearing*, and then got their *Visitor*, (Horrid Disrespect!) relying on *Their* Representations for the *Merits* of their Cause, (Deceitful Bottom!) to interpose *His* Interest with Men in Power to stop the Progress of the *Charter* they were before inclin'd to forward, and, thereby, to shut up the Way to the Office where the *Caveat* lay; and so to shelter their *pretended Right* from any further *Examination*. And from this Fastness inaccessible do they continue to oppose the Admission of any New Rule of Discipline into the UNIVERSITY, however Useful it may be, and perpetually to Pelt and Oppress the Contriver of it.

BUT

BUT for all this, I am of Opinion with that Gentleman, that there is Need of Reformation in the UNIVERSITY, and that his attempting it in the silent and modest manner he did by Rules (attended with Endowments) fitted to secure Sobriety, Industry, and Frugality in his *Own* House, without aiming to obtrude them upon any *Other* Society, tho' with an Intention, he owns, leisurely to invite Imitation, as far as this shou'd by them be thought reasonable, or of use, or practicable, or consistent with their own Forms of Discipline, could not *Honestly* be opposed; nor perhaps *Prudently*; forasmuch as those Rules had a particular Regard to the Interest of His Majesty, whom they *pretended* to Affect; and had been approved, and recommended as fit to be establish'd by a *Royal Charter* by Persons intrusted to peruse them, Persons of great Reputation, known Abilities, wishing well to the State of Religion and Learning, and whose Affection to the UNIVERSITY was

was never doubted : Considerations not lightly, without Loss of Character, to be set aside by *Passion indiscreet*, or *Selfish View*, or *childish Humour* hid under solemn Looks and grave Appearance, by *insolent* and *wanton* Application of *Other's* Power too kindly lent in Confidence of no *Abuse* ; and forasmuch as I foresee the Opposition, if it be found to be Invincible, will naturally occasion some publick Remonstrances and Expostulations very Uneasy and Disreputable to the Opponents, and in which the Author of them, from the *Necessity* that is laid upon him to Defend Himself, will be abundantly *justified*.

BUT to return to the Subject of my Letter. Whether the UNIVERSITY will think it worth their while to silence the Complaint of Expence so far as it lies against themselves, or no ; yet if I was a *Parent*, and chargeable with my Son's Maintenance during the Time of his Residence in the UNIVERSITY for

Education, I should humbly insist, that no greater *Credit* should be given him in his College than was absolutely necessary for this Purpose; and should think, if my Earnest Desire was not comply'd with, I was unkindly used.

AND, on the other hand, if I was a *Governor* of a House of Learning, and intent upon the Affair of Education, I should earnestly request of Parents of Great Fortune, that they would not at once *Debauch* my Society, and *Defeat* their Own Expectations of their Sons Improvements in it, by Allowances to them so far beyond what is any way *necessary* to Education, as, naturally, to tempt them to Despise all Order, Duty, and Decency; and to precipitate them into all the Extravagancies ~~and~~ <sup>and</sup> Entertainments, Dress, and Equipage, that Hearts full of Vanity, and prone to *Luxury*, can possibly taste any Pleasure in. And if, being disregarded, unrestrainable Liberties shou'd ensue, and I  
could



could not prevail to have these Gay  
Gentlemen remoy'd in a quiet manner  
from the UNIVERSITY to a Theatre  
whereon they might, less offensively to  
the Educators of Youth, Display and  
Diversify their Contempt of every thing  
Sober, Serious and Sacred, I should  
think myself very well justified in pro-  
ceeding at least to that Remedy which  
my Station impower'd me to use, and  
the Security of Good Manners in my  
own Society requir'd. I am,

S I R,

27 MAY,

1727.

*Your faithful Friend, &c.*





# POSTSCRIPT.

27 MAY, 1733.



IN the 20th Instant, I hear, Dr. *Conybeare*, Dean of *Christ-Church*, represented to the Vice-Chancellor of *Oxford*, that in certain Passages of the fore-going Letter were contained scandalous Reflections upon *Exeter* College, for which the *Author*, if he could be discover'd, ought, by the Statute *de famosis Libellis*, to be Banish'd the University; and for which, since he conceal'd his Name, the *Letter*, at least, ought to be censur'd; and that He himself should move, at the Meeting of the Heads of Houses the next Day, that the Censure of the UNIVERSITY might pass upon it.

THE

THE Vice-Chancellor, who is a Prudent Man, and Studious of the Peace of the UNIVERSITY, desired he would not do it at the *next* Meeting, but stay till he should have spoken to the Principal of *Hart-Hall*, whom the *Dean* suspected to be the Author,

THE Principal being sent for by the Vice-Chancellor, said, That He did not *Own* the Writing of the Letter, neither would He narrow the Enquiry after the Author by *Disowning* it; That, with respect to the *Expostulations* which the Author pretended to foresee the Principal would have with the College, the Principal confess'd the Author had not been mis-inform'd, for that he certainly would, in the most publick manner, expostulate with *Exeter* Collge the unreasonable Opposition they had given to the Incorporation of the Hall; That He had often said this to others, and gave him Leave to say the same to the Dean of *Christ-Church*;  
That,

That, if the Opposition, and particularly the Manner of it, had been Laudable, or even Warrantable, the Opponents needed not to be under any Apprehensions from what should be said of it by the Principal, who would say what he had to say in as decent a manner as the Thing would permit; if otherwise, the intended Expostulations, manag'd with the utmost Decency that could be contriv'd, would, he doubted, bear very hard upon the Characters of Persons pretending to be Serious and Religious Men. That, in this Case, He should like it better himself, if the College would let go their Hold, and suffer Things to take their regular and just Course, as they ought to do, or, as indeed they ought to have done above Eight Years ago, and so make any Expostulations less necessary; for whilst the Principal having receiv'd a Defeat, may be thought to Deserve it, he thinks it concerns his Reputation to shew that

He



He *Doth* not : But that the College were at Liberty to do just as they should think fit.

I COULD never learn that, by the College, the Principal ever meant any other Members of it, than Dr. *John Conybeare*, the late Rector, now Dean of *Christ-Church*, the Author of a very good Book in Defence of *Christianity* ; *Joseph Atwell*, Doctor in Divinity, an Ingenious *Layman* who succeeded Dr. *Conybeare* in that Headship ; and Mr. *Bayly*, a Tutor and Fellow of the said College. If, besides These, there were Five or Six Undergraduates, and Bachelors, who, at the Meeting procur'd by Dr. *Conybeare's* and Mr. *Bayly's* Stratagem, concurr'd with them in Voting for *Another Hearing*, against the Opinion and Advice of their Governor at that Time, who acquiesc'd in the Attorney-General's *Report*, the Principal, I believe, will have nothing to say to  
*Them,*

*Them*, conceiving *Them* to have been intirely under the Influence and Direction of their Leaders. But if any of these Gentlemen shall think they are Injur'd in being thus *robb'd* of the *Merit* of an Opposition they had well consider'd, and approv'd, and voluntarily engag'd in, the Principal, I suppose, will readily *restore* it to them.

I AM told the Principal, after having been with the Vice-Chancellor, waited upon several of the Heads of Houses, and communicated to them the Attorney-General's *Report*, and that they expressed a great deal of Concern that he had met with so long and so grievous an Obstruction to so useful a Design, and thought it the most unreasonable that was ever given to any Person intending Publick Good.

AT the Meeting of the Heads of Houses on the 23d Instant, Dr. Conybeare,

*beare*, I hear, produc'd the *Criminal* Letter, and observ'd what He did not like in it, and particularly excepted to the Words *not Honestly*; which, however, I think to be the fittest Words for the Place wherein they stand, and to be very rightly apply'd. But this being a Meeting call'd on Purpose for the Hearing *Other* Letters of much greater Importance before they should be read in the Convocation, which was already Assembled, they had not *then* Time to consider *This*.

IF hereafter they shall have *Leisure*, and it be *Proper* for them to consider it, I hope they will inquire, Whether what is therein said, be strictly *True*? If *Denied* to be so, that They will suspend their Censure 'till a *Proof* of what is said be given, which will soon be attempted. If *Allow'd*, that they will signify their Opinion of the Procedure of the College, Whether it hath been *Oppressive*, or not? And

H that

that they will ask Dr. *Conybeare* and Dr. *Arwell*, Whether They, in the same Circumstances with the Principal, would not have thought it *Oppressive*? Whether, if they should have so thought, they would not have been glad if some Friend of theirs would have *resented* it in the same manner? Whether they would not have thought such Friend, in his Resentment, to have shewn due *Temper*, whilst he expos'd only the *Manner* of the Obstruction, without mentioning the *Names* of the Obstructors? I hope also, they will consider, Whether (supposing the Principal to have been the *Author* of the Letter) it would not much better become the UNIVERSITY to *Petition* the Crown, that this most Unreasonable Obstruction to his Design for Promoting Discipline and Advancing Learning may be remov'd, than to *Censure* Him for Using the only Way He had left in the World to shew *He ought not to have been Obstructed*? (For, if the College would have proceeded to an  
*Eject.*



*Ejectment*, as they had often *Threaten'd*) *This would that way* have appear'd. Or, if they would have permitted the Principal to have come to the Office where they had enter'd their *Caveat*, and to have *Heard* what they had further to say against the Incorporation of the Hall, than they had already said before the Attorney-General, and to have *Reply'd* thereto, (of which Dr. *Conybeare* \* made a Promise to the Principal in the most affectionate manner by a Common Friend, and afterwards † repeated to Himself) *This would that way* have appear'd. Or, if the Principal could possibly have brought this Affair into the Court of *Chancery*, in order to have oblig'd the College to set forth the *Right* they pretended to, which he hath tried to do, and cannot, *This would that way* have appear'd). And, particularly, Whether, after above Eight Years Distress, and after having endeavour'd to remove

\* 2 Nov. 1730.

† 7 Nov. 1730.

this Obstruction by every regular, calm, and proper manner that could be thought of by Man, to no Purpose, the *Complain- ing* of his Sufferings in the only way that was left him, and in Defence of his Injur'd Reputation, be, in Equity and good Conscience, to be esteem'd a *Libel* upon those who have Injur'd it.



## S E C O N D P O S T S C R I P T.

INCE the Publication of the foregoing LETTER and POSTSCRIPT, an *Ejectment* of the Principal of *Hart-Hall* hath *again* been threaten'd by his Two Opponents, in order, I suppose, to shew the World there was *Reason* for the Opposition given by Them and their Visitor to the Incorporation

ration of that Society ; and that it did not proceed from *Any* of the Motives suggested in the said LETTER, particularly not from an *Avaricious* View of getting a large Consideration for a pretended Right of no Value.

BUT it ought to be observ'd, that, whatever *Reason* there might be for Opposing the Principal's Design, yet, for the *Manner* of the Opposition there could be *none*. And tho' they should succeed in their *Attempt* to Eject him, they would not for all this be justified in their *Conduct* towards him. For whatever the Law may determine in Favour of the College, it will still be True, that it was a *dishonest Artifice* in his Two Opponents to pretend they were not convine'd by the Attorney-General's *Report*, and thereupon, to enter a *Caveat* with the Lord Privy-Seal, praying to be further heard before the Principal should pass that Office ; and yet the very next Moment, to get their Visitor by his  
Interest

Interest to stop the Progress of the Charter, to the Office, and thereby prevent the Hearing, they would have it thought, they desired. What! to pretend a *Right*, and yet not suffer it to be Tried? a *Right Sufficient* to justify the Obstruction of a Publick Good, and the Ruin of the Promoter of it, and yet to call in Episcopal Aid to stop any kind of Enquiry into it? \* *Quoi! pour la defense de leur droit indubitable, de mentir, d' user de duplicité, de deguisement, et d' imposer à un Evêque?* And, as if, in this *Farce* of Opposition, there was a *Nodus Vindice dignus*, a Difficulty deserving the Intervention of a Machine, to get "MINERVA" to hold back their provok'd Adversary by the Hair of the Head, when "his Sword was half drawn, for fear " he should do himself Justice?" And, after This, to employ *Fame's* hundred Mouths to blow into every Corner of the World the Defeat of a Man with

\* Mem. Anec. p. 250.

whom



whom they had thus evaded and escaped a Contest ? And by this Means, to *Discredit* the Design that had *fail'd* ? to *Impeach* the Prudence of the *Unfortunate* Promoter of it ? And to divert from his Society the Beneficence that was flowing towards it ? I affirm, there is in this Procedure a *Baseness* and a *Dishonesty*, let the Success of their intended Declaration of Ejection (which, however, I believe, the Principal is in no Pain about) be what it will. And, what I most lament, it is a *Baseness* and a *Dishonesty* in Persons (in whom of all Men living it should not appear) who have had the Opportunity of a Liberal Education, and taken upon them (One of them at least) the Sacred Character, and the Other a Title which, till lately, has been always understood to imply it. It is a Procedure that is a Reproach to Academical Institution, and what the UNIVERSITY, and, I dare say, the *Rest* of their Own College too, will, at a proper Time, resent. For,  
if

if in a Society endowed with Revenues for the Advancement of Piety and Good Manners, and of Learning useful to these Purposes, Men liberally instructed, shall, after Twenty Years Enquiry, wherein strict Honour doth consist, be found to have got no further in so laudable a Pursuit, than to be able to play Tricks, under the Protection and Countenance of great Party-Men, in order to defeat a Publick Good for Private Ends, it will easily be seen, as great Improvements as These may be made in any other Part of the World, as well as in That where These have been attained.



**F I N I S**



